1:Sanders Z-5/4 (1952-1959) 1962 EH1 Greece EH1

horsefly, he will put it in his wallet for good luck. Or if he is returning from the field and sees two crows quarreling while flying high over a house, he will be reminded of the belief that either the husband or the wife in that house will die soon. If he sees a crow pass in front of him from right to left, he will consider it a good omen; but if from left to right, he will expect bad luck. Should a rabbit or snake be in the path ahead, the peasant knows he must walk on in a straight line; should the road turn to the right or left, then the individual had better return home and start the journey the following day.

A spider walking on you will bring good luck, but if you come upon two snakes fighting and eating each other, a close relation of yours will die. Should you be a shepherd in the Vardousia Mountains of Central Greece, you would probably believe that the wild goats which graze in herds are guarded by the devil and that is why one can hear them make a whistling noise. Furthermore, these wild goats have the same notches cut in their ears as the tame ones kept by the shepherds, which to these mountaineers is proof positive that the devil must be the one who puts the markings there.

Seeing some insect or animal may bring to mind a story learned when a child. The bee, for instance, was once as white as cotton. When Adam and Eve met the devil in the Garden of Eden, it was the bee that saw them first and flew immediately to tell God the news. The devil, who was then holding a burning torch in his hand, ran and tried to catch the bee to keep her from her mission. He could not reach her, but as she was nearing God the devil from afar threw the flaming torch at her. The fire singed her so that she became black. God, who saw all of this, ordered the human beings to burn in the churches only the candles made from beeswax since the bee had proven to be the purest creature of all. I am often asked if these folk beliefs (cited here and in later sections of this book) are widely held or are only the relic in the mind of some aged person. It is safe to say that almost all of them are very much alive at the conversational level. People are aware of them, talk about them. Obviously, many act on them, while others do not. But they are a part of the general atmosphere, as is the belief common in America that a person should not walk under a ladder.

Such beliefs, stories, and personal experiences with many kinds of plants and animals reinforce the rural Greek's sense of intimacy with nature, which develops because of his constant exposure to the elements in the course of his daily life. The Greek peasant, like many farmers elsewhere, moves through a living landscape with which he communicates.

The same holds true for his view of the cosmos and the movement of the heavenly bodies.[1] One of the simplest and clearest descriptions of the latter is taken from an account of a village prepared by a singing master in

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

821 [127] one of the high schools in Athens. T. K. Papaspyropoulos has written of his native settlement near Kalavryta in the Peloponnesos.[9] A literal translation has been used in order to retain some of the flavor of the village informants.

The sky. Our mother told us that the sky was a big dome which covers the earth like a lid of a cauldron. This dome has for ornaments the sun, the moon, [772] and the stars. High up in this dome God has his throne and sits with Christ, the Virgin, with all the saints and the angels. Near the throne of God is Paradise with the souls of the good people and the saints. Hell is down below in the deepest part of the earth, together with the devils and the sinners. May God protect us!

The sun. The sun is the god of the day. He throws light on the earth and warms the people. The sun brings cereals and all the goods which are upon the earth. Without him we would be dead from cold. The sun does not only warm us but tours the whole world and brings greetings to all those who are away [533] from their home. He also tells us what he sees. We have many songs for the sun, such as those which begin "My sun, three times my sun, and my world-roamer." "The working people watch for him."

[271] Everybody is afraid of the sun. We do not drink water while facing him, neither do we look straight into him because we get blind. In summer time the sun either burns our cereals or our heads. But in winter we beg him to come out and warm us up. We sit there by the sunny spot and he bakes our bodies. We [533] also sing him a song: "Come on out, my sun. Just come out a little bit so that we can take a walk near the threshing floor." Sometimes it rains heavily and the sun is out at the same time. Then we sing to him: "Sun, sun and rain, when the poor get married. Sun, sun and moon, when the donkeys get married. Sun, sun and drizzle, when the female teacher gets married."

The moon. Just as the day has for a king the sun, the night has the moon as its king. The moon is a more agile king than the sun. It takes a walk on the sky shining and chasing the clouds and makes people come out of their homes. [512] With the moon the women spin at night; the children play on the threshing floors; the men water their fields; the muleteers can see and go to their work; and the shepherds enjoy the slopes together with their sheep while playing the flute. But the moon can also harm. The biggest harm is done to the thieves because it throws its light and does not allow them to rob for they can be seen. "The thief enjoys darkness and the wolf the upheaval" [distracting disturbance]. When the moon comes out for the first time we say: "Welcome to the new moon. We are happy to see you. Bring us good." Many seek to find money. They get hold of it and say: "As the moon gets full may my purse get full of coins." When the moon disappears those who are in the mountain and see it set say: "May you fare well and return better and achieve better things." "My moon, my shining moon, and beautifully adorned, did you by any chance see Andrew and his ship?" . . .

[539] *The milky way* (the priest's straw). Do you see those stars that divide the sky into two? We call them the priest's straw. Once upon a time a priest went to stay for a couple of days in a monastery. When he left, because he couldn't

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[V]

[p. 75]

The Peasant at Work

A description of how the land is owned and what it grows gives only one side of the agricultural picture. To round out the chapter just concluded, one needs to see the peasants at work, to follow them from tobacco field to olive orchard, to see how they plow and harvest, and what they do to the part of the earth they own. As they live and work in their small fields, the peasants develop their own way of looking at man and the world. This sets them off from the city dweller or the seafarer, for certain basic rural attitudes prevail all over Greece whether the farmer's energy goes into producing citrus fruits and olives in the south or tobacco and hardy grains in the north. Closeness to the land in the physical and often in the spiritual sense is one such attitude already described. Matching this is the villager's closeness to the changing seasons and weather and his dependence on them. For a truly genuine account we rely again upon T. K. Papaspyropoulos, who has vividly described contemporary life in Kleitoria. The entire following section on the seasons is a translation of his words.

The Cycle of the Seasons in the Peloponnesos

Winter. During winter we have finished all our tasks and we gather in our homes. We have sown, we have gathered our maize, beans, and what other goods God has given us — onions, garlic, potatoes, quince, pomegranates, and so on. We have put our cheese to age; we have rendered our

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

the cities in the spirit of *noblesse oblige*. Under the circumstances in Greece today, nothing could seem more natural to the local people than to have the church, in the person of a gifted bishop, work out arrangements to meet their pressing welfare needs. How such a complicated network of institutions would be kept going should the energetic bishop not be around was a matter that gave one pause; but one must live in the present when human lives are at stake, and that is what the bishop was doing. He was following a well-established practice in making the church the channel for helping others.

The kind of help called *psychiko* is done for the soul, for the forgiveness of the souls of one's dead loved ones; it is customarily given in the form of helping the poor members of the community — the sick, the widows, and the orphans — out of purely Christian feeling. When some family is suffering misfortune in a village, the priest announces the fact in church and invites those who can help to do so. This is a form of aid in which those helping are not usually repaid, which makes it differ from the kinds of mutual aid discussed in an earlier chapter. In Koroni, in the western Peloponnesos, for instance, if a widow needs a crop harvested or threshed, grapes picked, or some field work done, the priest will announce that on such and such a day this widow has *xelasi*, as this arrangement is called, and those who wish can go to help. She feeds them, but they derive a spiritual rather than a material benefit from the work they contribute.

Or in Epirus, some important member of the community, not the priest, may send out the town crier or field guard to call from some height: "Listen, village, tomorrow we will carry from the mountain some wood for the home of Kyra Tassena, the widow of Tasso. All those who have mules must send them and those who haven't got any must come to help. Nobody must be missing." [18] He will then close with the proverb, *tona cheiri nivi talo kai to dio to prosopo* (the one hand washes the other, and both of them the face).

Sundays and holidays, days on which peasants are not supposed to work in their own fields, are quite suitable for psychiko, or work done for the good of one's soul. D. A. Petropoulos, on whose article much of this discussion of psychiko is based, maintains that what characteristically distinguishes Christian philanthropy from ancient Greek philanthropy is that the first connects religion with the salvation of the soul, while in the ancient days help was given out of a purely logical understanding in order to have a normal social and communal system.[19]

The transition from this method of dealing with human need to the professional approach of contemporary social work is quite a leap. What progress is being made in training social workers in Greece is through the Young Women's Christian Association (but this again is a semireligious attachment), or through the Queen's Fund, providing scholarships at Pierae College.

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[P. 328 is blank]

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The works below relate to mainland Greece and not to the islands. They deal with some aspect of rural life, though not exclusively. Omitted are many interesting travelers' accounts from the past century, as well as all publications in Greek. Where such sources have been used in a direct way, however, they have been cited in the notes. 1/A

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[127]

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1/A [see pp. 335-355 - ANALYST]

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000 They take on the attitudes of the Western World, using clocked time in business and living a life relatively pressed for time, adopting to some extent the Western scientific approach and objective external limits, instead of the more animistic approach and the body-patterned limits of traditional Greek culture."

W. Miller, in *Greek Life in Town and Country* (London, 1905), gives a penetrating description of Greek urban life fifty years ago.

7. Robert P. T. Coffin, *Hellas Revisited* (Athens, 1954), p. 35.

8. Bruce Lansdale, director of the American Farm School of Salonica, maintains in a letter that the qualities I have set forth for the city Greek hold for the villager as well: "Almost any villager can give you some very sound ideas on how the Greek government should be run as well as how the American, the Russian, the British, and any government in the world should be run. I remember hearing from villagers at the time of the Dewey-Truman election campaign that they were quite sure that Truman would win the election, which in fact he did. I would furthermore say that the intellectual curiosity of the villager is every bit as great if not greater than that of the urban Greek. This is in part because he does not have the pseudo-sophistication of the urban Greek."

9. For an anecdote illustrating the Athenian attitude toward the peasant, see H. D. F. Kitto, *In the Mountains of Greece* (London, 1933), pp. 138–139.

10. One Greek friend, well known for his frankness and objectivity, reacted to my characterization of the city Greeks as follows: "I, as a Greek knowing my Greeks, would add that he is a spendthrift, since a great percentage of the Athens families are living beyond their income; he is an individualist; he is suffering, and has since his appearance, from megaloenasia which pushes him into starting to build marvelous things without funds." [511]

11. For further information about the islanders, see Andreas Adonides, "Fishermen of the Aegean," *Geographical Magazine* (London), XIV (1941), 86–91. One of the most complete studies in English of the folklore of any Greek island is that by Philip P. Argenti, *The Folk-Lore of Chios*, 2 vols. (Cambridge, Eng., 1949). See also J. Theodore Bent, "On Insular Greek Customs," *Journal of the Anthropological Institute*, XV (1885–1886); and Nikolas G. Chalkeos, *Hydriotika Laographika* (Concerning the Folklore of the Island of Hydra (Hydra, 1931), chiefly a collection of customs surrounding the engagement, wedding, pregnancy and childbirth, death, the church, holidays, the sea, and the building of a house. Peter Gray's *The People of Paros* (New York, 1942) is a highly entertaining account of a sojourn just prior to World War II on this attractive island southeast of the Peloponnesus. See also Osbert Lancaster, "The Island Greeks," *Atlantic Monthly*, CLXXXII (1948), 59–64; and H. F. Tozer, *The Islands of the Aegean* (London, 1890).

12. Of course, many areas and even villages on the mainland have special characteristics for which they are noted and which have developed through long years of relative isolation. The Maniates from Mani in the southern Peloponnesus afford one such example. See P. L. Fermor, *Mani: Travels in the Southern Peloponnese* (New York, 1958).

13. By far the most helpful book on Greek peasant life was written by Rennell Rodd, *The Customs and Lore of Modern Greece* (London, 1892). It has proven a bench-mark against which to gauge my own impressions sixty years later. [127]

Jacques Ancel is one of the few historians writing about the Balkans who take the peasant into account. See his *Peuples et nations des Balkans* (Paris, 1926), pp. 107–114. Considerable insight into the nonmaterial culture of the mountain people of Thessaly is gained from A. Hadjiphilis, *T 'Aspropotamo Pindou* (The Village of Aspropotamo in the Pindus Mountains), 3 vols. (Trikkala, 1946–1950). See also V. Valaoras, "To Helleniko Chorio" (The Greek Village), *Ellin-Ellinika* [Hellenic-Hellenic] (Hellenic-American Monthly Review), VII (1936).

14. No purpose would be served in a book of this sort in trying to trace the controversy and weigh the arguments for and against the Greek claims of direct descent from the ancient Hellenes. On the one hand, we have the extreme (and today unaccepted) view of Jacob Philipp Fallmerayer that Slavic invaders from the north [114]

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Chapter III. The Village Setting

1. Sir Charles Eliot, *Turkey in Europe* (London, 1900), p. 333.

2. In a village of Central Greece (Schematari), for instance, where the people number about 1800, I found in 1953 four small grocery stores, four coffeehouses (any one of which might also serve as a tavern), one bakery, one post office, one elementary school and one secondary school, one church, one motor-driven mill for grinding corn and wheat. There is one telephone, no electricity, four or five battery radios.

3. Numerous references are made throughout this book to information taken from thirteen Greek village studies conducted by the Near East Foundation for the Greek Ministry of Agriculture and the United States Economic Cooperation Administration. The studies were made in 1951 and 1952 and issued in Athens in mimeographed form, first in Greek and later in English. The first seven were directed by William J. Tudor and the last six by E. J. Kilpatrick. A general summary of content and complete bibliographical data may be found in my article, "Village Social Organization in Greece," *Rural Sociology*, December 1953, pp. 366–375. In most cases this series will be referred to here collectively as "village studies," but the individual titles are as follows: "A Village in Central Greece" (19 pp.), "A Village in the Arta Plains" (8 pp.), "A Macedonian Village" (14 pp.), "A Village in the Agrinion Area" (16 pp.), "A 'Control' Village of the Mesolongi Area" (12 pp.), "A 'Control' Village in Macedonia" (14 pp.), "A Village in the Serres Plain" (9 pp.), "A Mountain Village, Grammos Area" (16 pp.), "A Mesolongi Village (Irrigated)" (19 pp.), "A Tobacco Village in Xanthe Nomos" (17 pp.), "A Mountain Village, Lamia Area" (13 pp.), "A Livestock One-Half-Irrigated Village" (15 pp.), and "A Village in the Plain of Verin" (14 pp.).

4. T. K. Papapyropoulos, "Ta Laographika tes Kleitorias" (Concerning the Folklore of Kleitoria), unpublished ms., no date.

5. UNNRA, *Greece, Ripe for Improvement* (Washington, D.C., 1946), pp. 9–10.

6. Henry Morgenthau, *I Was Sent to Athens* (Garden City, 1929).

7. H. D. F. Kitto before World War II commented on the peasant's strong desire for good roads: "The village of Prousos is large, but not prosperous, in spite of the fertility of the soil. The only shop contains next to nothing; even the lemons were scraggy. Time after time we were told: 'If only we had a road! Then we could send our stuff away.' Eight hours by mule — transport is slow and expensive, and for the fruit which Prousos produces in profusion, nearly useless." From *In the Mountains of Greece* (London, 1933), p. 43.

In 1952 Pierce College students working in their adopted village in Northern Greece invited the Presidents of ten nearby village councils to come to a meeting in the adopted village. They arrived with difficulty, and most complained because their villages were off the road where people didn't see them.

8. *Medical and Sanitary Data on Greece*, revised by Public Health Division, Mutual Security Agency Mission to Greece (Athens, June 1952), mimeographed, pp. 12–13.

9. A report prepared by an American engineering firm for the Greek government on a proposed hydroelectric project points out: "The rural villages obtain their water from artesian wells, drilled or driven tube wells, springs and streams. In most of the villages the water supply is both inadequate and subject to contamination. As none of the villages have standard pressure distribution systems, much time and labor is expended in carrying water from wells and springs. Most of the rural homes are small and poorly lighted, and sanitary facilities are primitive."

10. *Medical and Sanitary Data on Greece*, p. 25.

11. Useful works on the Greek house are: K. Doxiades and others, *Dodekanesos: to oikistiko kai plastiko provlema* (The Dodecanese: The Problem of Housing from the Point of Design) (Athens, 1950); D. Loukopoulos, *Aiolikai oikeseis, skeve kai trophai* (Aeolian Housing, Tools, and Food) (Athens, 1926); D. E. Kallimoundakes,

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ernment is at the present confronted. For Greece *has no surplus population*, and, if the country is to prosper, the services of every able-bodied man and boy are needed for the proper development of its natural resources. Weekly emigrant steamers carry large numbers to Western lands and bring but few back . . . with the consequence that many agricultural districts are left without labourers to till the soil" (p. 133).

For more on this emigration, see Theodore Saloutos, *They Remember America: The Story of the Re-Patriated Greek-Americans* (Berkeley and Los Angeles, 1956); and Henry Pratt Fairchild, *Greek Immigration to the United States* (New Haven, 1911).

18. The figures used in this presentation of land use are taken from *Greece Today* (August 1954); from Bickham Sweet-Escott, *Greece: A Political and Economic Survey, 1939–1953* (London, 1954); and from data supplied by the United States Department of Agriculture. In these three sources the years differ, as do some of the categories of land use, but the details prove interesting.

19. The study on idle lands made by the American Mission for Aid to Greece appeared in mimeographed form in 1952 and was based on detailed reports turned in by the field representatives of the Civil Government Division of the Mission. The report was issued by William M. Tait, who was then deputy director for field service. Other informants point out that in Epirus, and probably elsewhere, thousands of acres are owned by Greek-Americans in the United States, and Greek villagers do not feel free to make use of such idle lands.

20. For a discussion of these exports, see E. J. Bell, "Greece, Exporter of Farm Products," *Foreign Agriculture*, March 1958, pp. 5–6.

21. The use of lots in dividing up a patrimony among brothers in a Boeotian village is described in an article by Harry L. Levy, "Property Distribution by Lot in Greece," *Transactions of the American Philological Association*, LXXXVII (1956).

Chapter V. The Peasant at Work

1. The unpublished manuscript from which this comes is "Ta Laographika tes Kleitorias" (Concerning the Folklore of Kleitoria).

2. UNRRA, *Greece, Ripe for Improvement: A Study of Marginal Land Farming in Greece* (Washington, D.C., 1946), p. 8.

3. Robert P. T. Coffin, *Hellas Revisited*, p. 14.

4. Dr. Charles House, former director of the American Farm School in Salonica, played a great part in preparing the way for mechanization in Northern Greece, since the students at this school were taught how to operate and repair tractors long before they began to appear in so many villages. He said that one argument for the use of the tractor in preference to the draft animal was the fact that the animals ate up too much of the farm produce.

5. For the full World War II picture, see C. S. Stephanides, "Agricultural Machinery in Greece," *Foreign Agriculture*, XII (November 1948), 250–253.

6. Supplementary labor is an important element in the economy of many families and even whole villages. In the Peloponnesos people from the mountain villages can harvest olives and help with the pressing of the oil, receiving pay in kind. When they help with the vineyards they are paid in money, as they are in Macedonia when they help plant tobacco. Near Ioannina there are villages specializing in certain crafts from which many men go during the winter to ply their trades.

7. "A Tobacco Village in Xanthe Nomos," (1952, mimeographed), prepared by A. Argyropoulos. One of the village studies conducted by the Near East Foundation for the Greek Ministry of Agriculture and the United States Economic Cooperation Administration. The following comment about this village (Dafnon) by John D. Photiadis is helpful: "I have served as a county agent in that area and I think that Dafnon is not a representative village. It is considered the poorest village in the area and the most stricken by the reduction of prices of Turkish tobacco. This is because

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Vlachs EH15

tobacco is the only product they can raise due to the lack of additional land. I think this is the reason why the Mission sent somebody to do a study of the village in 1952" (personal communication).

Chapter VI. The Changing Life of the Shepherd

1. It is of interest to note the breakdown by products on a percentage basis for the total income from sheep. Figures for Greece are taken from C. S. Stephanides, "Sheep — Man's Best Friend in Greece," *Foreign Agriculture*, XII (July 1948), 153–155, as is the quotation about the characteristics of the Greek sheep used in the text of this chapter. Kentucky figures are from C. D. Phillips and J. L. Pearson of the University of Kentucky College of Agriculture.

	Greece	*Kentucky*
Milk and milk products	45.10	
Mutton	14.26	
Lamb	24.77	84.00
Wool	8.68	16.00
Hides	7.19	
	100.00%	100.00%

2. Although this chapter is primarily concerned with some of the human factors in the small livestock industry, the table below will give some basic information for those interested in livestock numbers and products. These data are based on official Greek Ministry of Agriculture figures.

Total Number of Sheep and Goats, Greece (In Thousands)

Period	Sheep	Goats
1935–38 (average)	8,304	5,111
1938	8,139	4,356
1945	6,262	3,066
1946	7,228	3,462
1949	6,785	3,629
1954	8,738	4,643
1957 (estimate)	9,300	4,900

3. See P. J. Iliopoulos, *L' Attique au point de vue physique et économique* (Athens, 1951). Three other studies that deal with sheep production are: P. H. Kontos, *Dase kai ktenotrophia eis ten Hellada apo oikonomikes kai politikes apopseus* (Forestry and Livestock Production in Greece from the Economic and Political Aspect) (Thessalonike, 1932); G. D. Kyriakos, *E Ktenotrophia mas* (Our Livestock Industry) (Athens, 1941); V. Handziolos, *To Provlema tes ktenotrophias en Helladi* (The Problem of the Livestock Industry in Greece) (Athens, 1941).

4. The description of the three systems of grazing practices (Vlachs, village ranchers, and village farmers) is taken from the American Embassy, Athens, Report No. 1056 (February 29, 1952), p. 13.

5. The study of transhumance as a habitat adjustment is almost a field in itself and will not be tackled here. Suffice it to say that I recognize the difference geographers make between transhumance and nomadism. Nevertheless, in the next section on the "nomads" of Epirus, I have followed conventional practice in thus alluding to these people, although most of them may actually be practicing transhumance rather than nomadism.

6. An interesting source in this connection is Jovan Cvijic's *La Péninsule balkanique, géographie humaine* (Paris, 1918). This was published in French before it

121 architecture, which would serve as a basis for the reconstruction of
362 the villages. As a consequence, the rate of the surveys has quickened
727 during the last years and, under the illuminating guidance of the Gener-
653 al Director of this Ministry, the architect Mr. C. A. Doxiadis, most
[127] of the area of Greece was systematically surveyed, and the conclu-
sions drawn from them are ready for publication. These conclusions
were kindly put at my disposal and, together with surveys previously
carried out by myself and other researchers the amount of data thus
compiled may be considered as adequate to enable me to proceed to
the more general study, outlined above.

184 It must be noted that almost everywhere in the Greek country-
342 side besides the modern and more composite forms of houses, we
511 can still see the simpler and older forms of the popular house which
[583] are adapted to the economy of the poorest class of peasants. Either
[597] because the house is an element essential for the dowry of the
daughter, or because it is a custom that the bridegroom should build
his own house, the father of the bride or the bridegroom are
obliged to build even an elementary dwelling, a «hut», a «bun-
galow» or a house of one of the simplest forms prevailing in the
area. And, as later the needs of life increase and the standards im-
prove, together with the conceptions of the elementary conditions of a
comfortable and healthy life, the house is extended or completed, or a
new house is built, according to the more composite forms of housing
prevailing in the district. Thus, in many parts of Greece, we can
follow step by step the evolution of popular architecture, noting the
intermediate points which it followed on its evolutionary process.

114 I have tried, as far as possible, to render this evolution graphic-
ally on summary plates, appended at the end of this book. One can
find each of these forms in the explanations given at them (1).

After examining the modern Greek house and comparing it with
the houses of ancient Greece, we shall proceed to the study of the
houses of neighbouring countries in order to show their relation to
the Greek house.

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1) For a complete understanding of the text, sometimes even these plates are not sufficient. There is need to refer to complete drawings and figures of my previous publications mentioned herein. — I am greatly indebted to the service of the Ministry of Reconstruction and especially to architect Mr. Eleutherios Skepers, who has compiled my drawings. I also express my thanks to Mr. Zenon Papadopoules who did the translation of this book; and to Mr. H. Liddendale who was kind enough as to go through the English text.

9:Megas I, B-5,4 (no date) 1951 EH1 Greece EH1
Bulgaria EE1

ancient megaron type house of the Indo-europeans. For our object, however, the interesting point is the detailed and concrete description of the farmers' houses of modern Bulgaria, which the writer illustrates with many photographs, plans and sections, so that we may get a clear picture of the architectural shapes and evolution of the Bulgarian house. However, in order, to be clear and to render possible the exact comparison of the Bulgarian house to the Greek one, and considering the fact that the Bulgarian language is not widely known, I shall dwell rather fully on all that concerns this type of house (1). For greater help I am attaching plates, showing the evolution of the Bulgarian house, as it can be drawn from the plans of Bulgarian houses presented by Zlatev.

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A. THE BULGARIAN HOUSE

As it can be deduced from Zlatev's study, the Bulgarian agricultural house does not present the variety of shapes of the Greek house. If we except the troglodyten house which is frequent in some parts of Northern Bulgaria, the Bulgarian country houses belong to the straight-lined rectangular buildings with an eagle-type or saddle-type roof; according to the nature of the ground, they are separated into mountainous and plain types. The lowland types are as a rule just like the Greek ones, one-storey and they are built out of stones or bricks, and roofed with tiles or thatch (2). The mountainous types are two-storey, the ground floor being out of stone and the upper either entirely out of wood or with wooden frames which are filled with unbaked bricks or woven branches, and sprayed on both sides with mud mixed with straw. The roof, in the mountainous areas, is covered with tiles or plates, but in some places thatch is also used.

B [184]

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1) I must here express my warm thanks to Mr. K. Th. Stamatiades who, with his knowledge of the Bulgarian language, has rendered possible my study of Zlatev's book.

G [127]

2) According to **C. Jirecek**, Das Fürstenthum Bulgarien, Wien 1891 p. 157 and foll. « over the largest part of the country one can see but poor houses in the villages, of brown earth colour without whitewash; their roofs were mostly covered with mere thatch during the time of Turkish occupation. It is only since the latest years after the liberation, that an increase of tile-roofs is seen from year to year.

10: Lee E,I-4,5 (no date) 1953
EH1 Greece EH1

GREECE[1]

The culture of the Greeks is here presented as an integrated whole. 105
The Greeks have been selected out of the European nations now engaged in introducing technical change, because they represent a unique case. They have the most ancient civilization of the European continent, yet their technical development at present is one of the lowest. The history of their industries and factories goes back more than 2,500 years; yet they now resist industrialization. They are [101]
European, yet they look toward the Middle East and share a number of attitudes with the people of this area. They are Christians but with a special kind of Christianity, highly ritualized and impersonal, and incorporating much of local origin.

Individualism is prized and rampant; yet there is no atomization. 105
Self-esteem is paramount, and rests on freedom and self-dependence; 156
yet Greeks do not seek freedom from the family, and do not lose self-esteem when they are dependent on the family. They have their own unique individualism. They are highly co-operative, but the basis and formulation of their co-operative activity are different from those of the Western European nations.

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[1] The study of Greek culture is based largely on interviews, correspondence, and memoranda, conducted and prepared in the autumn and winter of 1950-51. Newspapers and magazines of this time were also consulted. Two Maternal and Child Care Manuals of recent years, several collections of folk songs, and a popular humorous work were intensively analysed. Accounts by people engaged in introducing change were consulted. The writer, herself a Greek by birth and upbringing, has depended also on her own firsthand experience of the culture. The manuscript was submitted to two Greeks for comment and criticism. 123 125